534 (arɨtasu-ahɨtu), and the connection remains suspect, the Nambikwara
789 not disdaining puns. (1) The same thing goes for the flutes of Pan,
[12]
● [522] 1. For example, A1 mocks me when I am in the process of smoking: Kɨkedetu ɨkedetu: a smoker is lazy.

sometimes called du²ɨtu (a1/2) du²ɨnde (b1) which would also be the name of the animal agouti (Dasyproctas aguti). It is no less true that
[533] several of the songs collected have been pointed out as songs of the hunt or of the harvest. A soldier of the Rondon Commission, prisoner of the Nambikwara for quite a long time, described to Roquette Pinto (2) a ceremony composed of dances and songs which had

2. Loc. cit., p. 234-235.

followed a tapir hunt. And a musical theme was pointed out to us spontaneously as the song of the tapir hunt.

FROM BIRTH TO DEATH

844 The Nambikwara woman gives birth (to be born: talɨ'ttige, b1) in a crouching position and getting support on the ground by means of a vertical pole which she holds with both hands. During this time a companion pours cold water over the chest and stomach with a small gourd. The umbilical cord is cut close and cauterized with a live coal, then covered with a salve of warm ashes.

47. dɔ̃ɔ̃ sa²kɨdutu²ɨkedɨtelusu alɔ̃ɔ̃ usɨ'nkedjutu inkɨtu jakesɨ'jutu ire ire iagɨkediutu (a1)
[When] the woman gives birth the placenta is buried in the bush; she is ill, she does not eat [for] a moon, a moon [and then] she eats again.

846 After the ceremony of burying the placenta, consequently, the woman would remain for two months under a taboo and condemned to relative abstinence. In reality, an exceptional situation is prolonged much longer, the period of abstinence observed by the husband and wife until the child is weaned, or at least until he ceases to be exclusively nourished by the mother's milk.

To describe the state of abstinence (inkɨtu, "one is ill" [a1]: there is no special term), we can do no more than to transcribe our observations made from day to day relative to the family of fire 6 composed of A21, a22, and a23. a22 is clearly distinguished from her companions: